



“ . . . that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness . . . ”

—From the Declaration of Independence, 1776

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VALUES is devoted to integrating human understanding unitively, impartially and globally in the interests of the general good.

NEXT MONTH'S TOPIC  
**DIALECTICAL WISDOM  
OF THE BIBLE**

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JOHN SPIERS

**D**URING the last two months we have been on a tour of Malaya. Although when you see Malaya on the map of the world it looks like a small insignificant area, this judgment would be wrong as far as Malaya's real place in the world is concerned. History and geography have made Malaya a key centre particularly fitted for mondialization. For one thing,

it is a meeting-place of every people except perhaps the African. They would be here too if Africans were politically free to have their own commerce and to be able like almost everybody else to move about in an open world of liberated economics.

Present-day Malaya is really a new country, barely one hundred years old. At present it is a British colonial protectorate, gently, but firmly held by Britain. As students of economics know, it is the world's main source of rubber and tin. The wealth is gigantic and this comes out in a very high standard of living. Singapore itself can be easily mistaken for a suburb or extension of New York, with its air-conditioned offices, daily traffic jams, Coca Cola, etc.

The Chinese are very much in evidence in Malaya. Like the Indians they have been here for ages before the British. Their business ability, industry and numbers easily make them at present the most obvious element in this country. Recently, because of the urge of the ruling British, the Malays have been encouraged to move into the political and economic field. By ten per cent or so, they are numerically more than the Chinese. Then there are the Indians, mainly Tamils and some Malayalees from South India, with a sprinkling of others from North India.

From what we saw from a wonderful trans-peninsular flight in a very small De Havilland Beaver over the Peninsula from the federal capital of Kuala Lumpur on the West to Kuantan and Dungun on the faraway eastern coast, and from all that we can gather from other sources, about two-thirds of Malay proper is still dense virgin equatorial

forest untouched and unexploited by modern man. It is here that the all-out enemies of the regime hold out. They are variously called terrorists, rebels and bandits. The British land and air forces, with all the modern weapons of war at their disposal, are baffled—not so much by these enemies, as by the very jungle itself. It is a victory for nature. Everybody is screened and finger-printed and if you travel by road as we did from Singapore to Kuala Lumpur, you pass through at least a dozen police and military scrutinies en route.

Besides this, as everybody knows, Singapore has its famous naval base. But again, as anybody who thinks knows, one little atom bomb would be sufficient to reduce the whole of Singapore in seconds to a billowing cloud of radio-active dust.

You meet dozens of nationalities in Malaya, and more so in Singapore, which is the touch-down for a dozen international air services and for hundreds of ships from east and west all the time. But the most important thing to note is that people here do mix in the friendliest way. All the old barriers of racial snobbery break down, even diehards and diehard women (who are often much worse than the men), after a month or so of Malayan conditioning or re-conditioning fall in line with the principle of mixing and fraternity.

With all these factors then, the situation is ripe for solution as far as government is concerned, on global or world citizenship lines. With so many threads of linguistic and cultural interests, all of them fuses with explosive tendencies tailed on to them, the only sustaining and neutralizing feature, apart from the present admittedly temporary overall control of the British and the pressure of day-to-day necessity, is an affiliation to the World Government. Any sovereign state holding Singapore and Malaya even under the principle of protection, is bound to be suspect and envied by other sovereign states or even the political parties, and therefore a delicate situation remains which is a menace to world peace.

Such an affiliation to World Government does not at all mean that World Government “possesses” itself of Malaya. Malaya belongs to everybody who lives in Malaya, whoever they are, whether Malays, Chinese, Indian, British, or people of mixed or other origins. But the

essential neutralizing of the politics of Malaya can be done only through a transcendent government. Such a government today is not represented by the collective sovereign states of the U.N. which leave out one-third of the world's population, China, large colonial areas, etc. It is represented alone by World Government, a Government which exists in principle, headed by two free men, which because it neither seeks nor claims any territory, thereby by such detached good-will to a total, non-exclusive humanity, guarantees real security and justice in a world of nationalistic and ideological rivalry. *Affiliation to World Government is therefore the only kind of freedom or independence worthy for a free man, a free group, or a free country in the world today.*

We have spoken on platforms almost every day for these two months, and had discussions with hundreds of people, on the topic of world citizenship, and the world passport we carry as a symbol of such a citizenship has been publicized in the chief newspaper of Malaya, and this must be recorded *that nowhere has there been any opposition to the idea of world citizenship* ; indeed, it has the support of at least two of the Ministers.

What does this mean? Simply that the people of Malaya, aware of the common equal humanity of the representative cross-section of the various human beings they have to mix and live with every day in school, office and in the street *are away ahead of any government today.*

Independence for Malaya is expected next year. Let us hope that they will not fall into the trap of becoming a separate national state at a time in world history when nationalism is in disrepute. Instead, with their own global experience, a living experience of a world of mixed and varied human types, we believe they will turn to the solution we suggest here, and declare themselves neutral world territory, with their citizenship dedicated entirely to humanity via the agency of World Government.

Before closing, we want to thank, on behalf of our party, which included Nataraja Guru and Swami Mangalananda, the many friends and associations who formed committees to welcome us, and all those who in so many ways made our visit comfortable and memorable. We appreciate above all the general spirit of the people of Malaya and Singapore, including the authorities, who were never rude or obtrusive, even when at the difficult task of attending to the disagreeable formalities of travel and identity papers under the present emergency. Not once did we meet anyone who was arrogant, overbearing, or intolerant.

We believe this kindly spirit of Malaya is too precious to be sunk in the relativist bog of out-of-date nationalism. It is the very spirit required for global mindedness and world citizenship. In spite of the surface politics which prevails during this pre-independence period, the people of Malaya are effective proof of world citizenship. They could easily lead the world into a new era of neutral world politics based on World Government along the lines of the *Memorandum on World Government* published in *Values* last month.

# World Government in Action

By NATARAJA GURU

The World Government has no programme of action. This needs clarification. Action as we understand it in the ordinary sense means activity openly or consciously entered into to gain an objective. Action is a means to an end that is here and now. We initiate a sequence of actions to gain a specific or particularised objective which would bring us a satisfaction as far as that situation in life is concerned. These could be compared to the reflex actions in the nervous system of man, like the bending or stretching of an arm or the twitching of a muscle. Such action recognizes the duality of ends and means and the variety and scope of such actions in man's life are innumerable and eventful in daily life.

There is another order of actions which go on as night would follow the day. Our lives are part of a general flux of being and becoming on the waters of which we are carried along whether we take swimming strokes or not. This takes place in spite of our particularised activities which may or may not be operative at any given time. There is a tide and a flood in the affairs of men and it is possible to look at the programme of the World Government from any one of the two standpoints relating to its action.

Most existing governments have programmes of action. That aspect of the government distinguished as the Local Self-Government functions in each little prefecture or arrondissement rural or urban unit of administration or jurisdiction. Sanitation, drainage and lighting arrangements are some of the particular local items that are taken care of by this aspect of government. As we travel from the periphery to the centre of the governmental hub, the particular open items of the act of government become more generalized, vague, overlapping, fused, or more theoretical in character. An emotion that could bring tears in the eyes of a man about to die is a form of nervous action. A formula of nuclear fission passed on to a factory that makes bombs for a certain nation is an



important function of Government though not very overt nor specific action in the usual sense. The most important functions of a World Government could be confined to the functions of this vague and theoretical order. In fact if specific overt activity of a 'here-and-now' kind could be put off in favour of the overall operation of the functioning of the World Government in the sense contrasted here, it would be better for the purity and even the success of the World Government as envisaged in the pages of VALUES.

NATURAL law is binding all over the globe; no human laws have any validity if contrary to it.

—BLACKSTONE.

THOUGH a little one, the master-word (work) looms large in meaning. It is the open sesame to every portal, the great equalizer in the world, the true philosopher's stone which transmutes all the base metal of humanity into gold.

—SIR WILLIAM OSLER.

WHEN the state is most corrupt, then the laws are most multiplied.

—TACITUS.

TODAY we are trying to free India. This is a great thing. But an even greater is the cause of humanity itself.

—JAWAHARLAL NEHRU.

THE legitimate object of government is to do for a community of people whatever they need to have done, but cannot do at all, or cannot so well do, for themselves in their separate and individual capacities.

—ABRAHAM LINCOLN.

# A Letter from Germany

DEAR FELLOW WORLD CITIZEN !

Often you may read in your local newspaper about Germany, which is divided into two parts. You read too that the solution of the German problem is again and again one of the points in the orders of the day of many international conferences. So it might be interesting for you to learn today something more about Germany in general and especially about Germany in connection with the world citizen idea.

**Germany and the World Citizen Idea:** With regard to the present general political situation, there is no country throughout the world that would profit more by the creation of a World Government than Germany, or to be more exact, both parts of Germany. Germany, the country in the heartland of Europe, highly-civilized and industrialized, but actual torn into two parts of which neither is capable of living alone, the result of an idiotic national war and after-war politics, is presently not able to fulfil that task which is imposed on her by necessity : to be a peaceful mediator between the Western and the Eastern hemisphere.

Not only for Germany is the creation of a World Government at this moment more necessary than ever, but for all other nations too. All over the world, we see no country without great economic and political difficulties. Mankind is trembling for the preservation of world peace and at many places of the world we see war-like preparations, which may be considered as forerunners of the third world war if national politics continue as usual. There is no doubt that one day it will no longer be possible to keep these war-like preparations within local national borders. Then unresistingly the third world war could come.

**No Miracle Recovery:** In our modern world there prevails at present immense social misery and poverty for the simple man-in-the-street. I wish to stress that such is the case in Germany too. If you read in your newspapers about the "German Miracle of Economy," do believe, dear fellow world citizen, there is no miracle for us, the simple man, the workman, the housewife, etc. These don't know any longer from where to get money for daily living, for



food, clothing, rent at the end of the month, etc. If one speaks nevertheless of a "German Miracle of Economy" you may understand that such a miracle in the economic, industrial, and political areas has come only for some high personalities, and no simple man shares in any way that "miracle"!

**East-West Split:** I tell you this that you may be able to understand better the German situation in general. As you know, East and West Germany both have their own governments. As to the Eastern government, the government of the Soviet Zone of Germany (called in Russian terminology, "German Democratic Republic"), everybody knows that it is only a branch office of Moscow without any freedom of dealing independently or the possibility of its own free resolutions, etc. Even if they would be willing to do something to promote the world citizen idea, they cannot. The "politicians" of the German Soviet Zone are only Moscow's errand-boys, compliant organs and odd-jobbers of the Kremlin.

But how different is the political situation in West Germany, the "German Federal Republic" under the leadership of the Federal Chancellor Adenauer? Here is much more political liberty. Here are millions of possibilities to get in touch with foreign countries. Here is the democratic state, better, a half-democratic state for a real democracy as it exists for example in the United States or in England would never be possible in Germany. In spite of all these favourable circumstances in West Germany however, the government does not take any steps in these directions. On the contrary, politics of the Government *alludes unmistakably to an abominable nationalism*. This present Germany Government under the leadership of Adenauer is unwilling to have the world citizen idea grow and spread in Germany. This Government is not interested in using the various possibilities to promote world citizenship upon a broad governmental basis, to create a foundation for the building of a single better world.

**Nazi Influence:** There is no doubt that the German people would welcome every activity of the Government with regard to world citizenship. But instead of beginning finally such politics of common-sense, she regularly does the contrary, i.e., spasmodically keeps to the old and outworn political notions and conceptions by which mankind and especially the German Nation has suffered many times in a formidable manner. The friends and the allies of Adenauer are the "shadows of yesterday" from which he cannot separate and renounce. And so it has become an ironic truth that an enormous number of great veteran Nazis of the Hitler era are today again in their old positions, or even in better positions, key-positions within the government, in trade, the economy, in public life, communal administration and in the German Parliament! There are even such persons (former S. S. Men, etc.) who have murdered with their own hands thousands of men and women in Hitler's concentration camps, who have committed cruelties and bestialities during the war not imaginable for the human spirit. Such ones are today again *leading political personalities*, "right honorable" citizens of the new West Germany, and in the event they have become too old in the

meantime, they now receive State pensions amounting to large sums of money !

**Militarism and Nationalism well-matched:** It is to be considered a cruel scorn that Adenauer in collaboration with his Nazi councillors and the Parliament (one quarter members are Nazis) succeeded in creating the ill-famed Law 131, allowing the come-back of the Nazis, a fact in defiance of all victims of the Hitler barbarism.

Another circumstance which appears and which is a dangerous hindrance in spreading world citizen ideas in Germany is the re-awakening of the militarism promoted by the Government. In order to promote German rearmament the Government needs it urgently. The Government knows very well that the military spirit dwells in nearly every German. New Nationalism and new militarism are well-matched. Here is the Government's official reasoning : We must rearm and be ready to defend ourselves against the formidable Bolshevism. It menaces the whole world and Germany particularly. Here, Government counts on the stupidity of the people. But we, the people, the world citizens and every simple man-in-the-street knows very well for his part that an idea, whatever it may be, is not to be extirpated by arms or war. And with regard to the menacing Communism, which indeed really exists, there is only one single means to make that idea disappear, a sure and convincing method : abundance for all and well-being for all, *both only by World Government*. Only a World Government and world parliament, based on true democratic principles, can solve *non-violently* the burning political problems of the present time which carries in it the danger of war. Politics on the national level are no longer able to create lasting peace and freedom. Our earth has become too small for that through our technological advances.

**People's Demand for Global Order:** Dear fellow citizens, wherever you may live in the world, don't allow yourself to be made stupid systematically by our national governments. As we can see in the last ten years, since Davis' demonstrative rousing action in 1948 from Paris by declaring himself a "*de facto* world citizen," and by declaring world citizenship to be the only rule by which men ought to live, we recognize today that most governments of our globe are unwilling to establish World Government, and not ready to yield up part of their national sovereignty in favour of the world sovereignty of a World Government. (If they were willing, they would be able to do so ! ) So we must *oblige* them to do so. We must oblige them in a peaceful manner, by assembling and organizing ourselves, ideologically and organizationally in the local and departmental groups, rousing at the same time urgently and more urgently our demand for a supra-national new world order. Being organized in such a way, we are powerful and our voices could no longer be disregarded.

And when there were and still are personalities like a Gandhi, Nehru, Einstein, Churchill, Pius XII and many other great ones of our times, who dare to raise their voices courageously for creating a World Government as soon as possible, so we may turn to account these voices as to be a sign of the times, that Time and Mankind are ripe for World Government and world citizenship.

**Germany, a starting-point:** As to Germany, the country which was the starting-point of different wars, especially because she unchained in her magalomania the last world war, this country should be now the starting-point of a new peaceful revolution, the germ-cell of a new world-order of which the backbone is no longer nationalism, but a supra-nationalism, the modern world citizenship, the way which Garry Davis showed us in 1948.

Since that action of Davis, the modern renewer of the world citizen idea nearly ten years ago, our ideal invaded every nation, and millions of followers acknowledged in the meantime world citizenship by registering themselves in the "International World Citizen's Registry" created by Davis in 1948 in Paris. In Germany today more than 260,000 persons are registered of which 11,000 are from Berlin alone!

Much has already been done, but the task before us is much greater and should be carried out without delay. Within our overall task the spreading of the ideals of world citizenship will have priority. It goes without saying that our work, particularly here in Germany and in Berlin too, is of the greatest importance. This country, still from time to time the focal point of international politics because of being divided, could be the key-point for decisive actions.

Only humanity itself, through the co-operation of all who believe in world citizenship can accomplish our wonderful task to create a World Government.

And when we hear now again a voice from India, the country of a Gandhi, of a Nehru, and the country of very ancient human wisdom, the voice of our friend, way-preparer and peacemaker Garry Davis, there should be no hesitation in supporting him by doing all that is possible in helping to create a **WORLD GOVERNMENT!**

Here in brief, once more, are our aims:

Away with customs barriers and national frontiers, whilst keeping, however, the national characteristics of each people;

Away with racial, religious and national prejudices;

Creation of a World Government and a World Parliament on a democratic and federal basis;

A World Constitution (with the necessary Executive to see that the Constitution is observed and that the decisions

of the World Parliament are carried out) ;

A single monetary system for the world with safeguarded money circulation.

A World Language in addition to the national languages :

1. Obligatory in addition to the national languages ;

2. Voluntary and free lessons for all ;

Complete freedom in culture, religion and politics (with the exception of totalitarianism and similar ideologies) ;

A World Guard Force on a voluntary basis to keep World Laws in order ;

To combat ignorance, superstition and false racial beliefs by wide-spread educational campaigns financed by the State (World Citizenship to be an obligatory subject in all school curriculums).

### **CITIZENS OF THE WORLD - BECOME WORLD CITIZENS !**

This, dear Fellow Citizens, is what I desired to tell you today. Please let me close my letter with the warning words of one of the greatest World Citizens who ever lived, our unforgettable Albert Einstein, who calls to us :

“ . . . the world is in mortal danger of self-destruction. The choice is indeed between one world or none ! ”

With kindest regards to all friends  
all over the world, I am sincerely,

Yours in one world,

A. FRANKE

*Regional Co-ordinator, WG.*

Contributions from friends and supporters  
should be made payable to :

A. Franke, Berlin W. 30

Neue Ansbacher Str. 20, Germany

or : United World Service Authority

Local Berlin, *Berlin/Germany*

Berliner Bank, Account Nr. 15076/704

# World Govt. Communiques

To be realistic, World Government must be able to resolve actual problems facing the world today. The Suez Canal dispute is a case in point. From the World Government viewpoint, the Suez Canal is a global waterway directly and indirectly influencing the peoples of the world by means of world shipping which passes through it daily. Also it has become apparent in the past months that a dispute over the Canal can involve most nations and our world opinion.

Viewed globally, it becomes a potential source of conflict or contrarily, it can become a source of benefit to all. The profits of the Canal and the profits of world shipping however do not accrue to the world's people as such however much the world's people are directly affected by conflict between the two profit-making parties involved, i.e. nations and private shipping companies and commercial interests. But it has become apparent that the nations, including Egypt, may be willing to sacrifice the world's people as such on the funeral pyre of war, because of private profits one way or another.

No authority, national or international, has represented our total interests, though we read daily of protests of the man-in-the-street in various parts of the world, especially in England, denouncing the resort to force in the solution to the crisis.

World Government is not interested in private profits either for individual nations or monopolistic commercial interests. It is interested in the common welfare and each individual's rights. Obviously the Suez Canal is of global concern and not merely Egypt's or the Western Power's or the Soviet Union's, or the "countries east of Suez's" concern.

Thus, World Government is *the* actual authority here since it alone represents Us, the people of the world. That it is not yet "in" power is only incidental to the rightness of its stand, stated below. Its gain in actual power will be directly proportionate to its strict adherence to principles of Man's innate unity and its ability to establish communication and co-ordination between Man's myriad functioning parts.—*Co-ordinator's Note.*

## ON THE SUEZ CANAL

His Excellency Col. Gamal Abdul Nasser  
President of Egypt  
Cairo, Egypt.

5th August, 1956

Dear Mr. President,

The Supreme Council of World Government most respectfully greets you in the name of the world's people.

Owing to the global character of the Suez Canal by which its administration and operation are within the legitimate interests of all the world's people, the Supreme Council of World Government, representing these interests, is empowered to authorize you hereby to promote the immediate MONDIALIZATION of the Suez Canal and its zone of operation.

The Supreme Council is ready to give all advice and co-operation within its capacity for this purpose, and will if required send you forthwith its representative for personal consultation on standard MONDIALIZATION procedures in accordance with the universal principles of Geo-dialectics on which World Government is founded.

Since no limited, relative, or nationalist plan for the administration and operation of the Suez Canal can ensure conditions of peace wherein both Freedom and Well-being are possible, either for your native people or their fellow-beings throughout the world, the Supreme Council can *only* authorize a MONDIALIZATION procedure for the resolution of this problem to the mutual benefit of all parties concerned.

In view of the urgent worldwide interest in a harmonious solution to this problem, the Supreme Council of WG is obliged to wait only one week from the date of your receipt of this letter before advising the Egyptian and world press of its recommendations. The Council has confidence you will co-operate with it in the interests of mutual understanding, world peace, and the common welfare.

In the service of humanity,  
For THE SUPREME COUNCIL  
GARRY DAVIS  
Co-ordinator.



His Excellency Col. Gamal Abdul Nasser  
President of Egypt  
Cairo, Egypt.

9th August, 1956

Dear Mr. President,

With reference to our letter dated 5th August, File No. IG-1/5/8, we beg to submit some further considerations with regard to MONDIALIZATION of the Suez Canal as per our recommendation.

Mondialization in brief is the procedure by which a town, factory, university, industry, state or any particular organic part of the world community recognizes its fundamental relationship to the whole community and thus declares itself as a part of the whole by becoming mondialized. In the case of a factory or an industry, the process involves a co-operative principle being instituted rather than a competitive, the management and operation relating itself co-operatively to its employees and the general public in so far as it is able.

In the specific case of the Suez Canal, Mondialization implies a global co-operative corporation be formed wherein the general public could benefit directly from the use of the Canal by world shipping and wherein the administration functioned as a global authority under the sanction of the WORLD GOVERNMENT and its representatives which in this case would naturally be the Egyptian Government.

We recognize a legitimacy in Egypt's claim for a major share of the profits to be derived from use of the Canal, yet such claims must equate with the actual fact of the global character of the Canal itself and thus the legitimate claims of the world's people which we represent neutrally and totally. Our representation further is based on an exact psycho-political science which includes the entire world socio-geographical matrix in its context. Therefore our recommendations are just in themselves and the *only* possible solutions if world peace and the general welfare is to result.

The good-will resulting from your unqualified support of MONDIALIZATION will assure the resources for the financing of whatever dam projects you deem necessary for the benefit of the Egyptian. No unilateral or piecemeal attempt to finance such projects will avail but contrarily will backfire and cause irreparable damage to your cause. Principles of One World and One Human Family must be rigidly adhered to in a world of nuclear weapons if mankind is to survive.

We have confidence you are on humanity's side.

For The Supreme Council,

GARRY DAVIS

Co-ordinator, W.G.

His Excellency Col. Gamal Abdul Nasser  
President of Egypt  
Cairo, Egypt

13th September, 1956

Your Excellency,

The Supreme Council of World Government endorses in principle your appeal for a "world negotiating body" for the peaceful and co-operative settlement of the Suez Canal question.

Your conference however attended only by limited nation-states, cannot in practice evolve the "world negotiating body" you rightly seek. If the principle of co-operation is applied to the Canal itself, its Mondialization as a global co-operative corporation under the aegis of World Government as per the Supreme Council's authorization in our letter of 5th August remains the inevitable solution.

You justly reject the claim of the 18 London Conference Powers falsely based on so-called international sovereign rights. You also rightly reject the strictly nationalistic claim that Egypt alone has either the right or the duty to provide a solution to the essentially global problem.

Thus you are obliged to seek, with other equally impotent states, a proper world body, authoritative and impartial, able to guarantee security and justice for all, to negotiate a settlement in this vital question. In bypassing the United Nations, of which you are a member, you—and your fellow nations—acknowledge tacitly the effeteness of this body which is your own still-born creation.

The simple unassailable fact of today is that no nation or group of nations *by definition* enjoys free and independent choice—the essence of sovereignty—even in its domestic affairs, not to mention its so-called foreign policy. Given one physical world and one human species, national sovereignty is literally an illusion and as obsolete as war itself.

"National dignity" or "independence" is often confused with national sovereignty. The former may have a just claim for protection and preservation if it refers to the unique personality of a particular people; the latter, contrarily, not only cannot give protection and preservation to this natural personality, but inevitably leads to the very conflict with other nations which destroys it. The people of the world can no longer permit ignorance of this fact to excuse irresponsibility and duplicity among national leaders. Their demand for peace and justice in the world community is met only by World Government.

It is the legitimate right and duty therefore of World Government to exercise its due prerogative in the interest of Mankind throughout this coming Cairo conference as in all matters of common concern.

In order to comply strictly with the principle of universality and justice without which the conference would be irrevocably compromised, unable to deal impartially with the specific problem for which it was convened, and in the interest of equality, not to give undue importance and recognition to any one nation, large or small, the Supreme Council itself has issued an invitation to Israel to attend. We enclose herewith a copy of this invitation, and advise that a copy of this letter has been

enclosed therewith. Further, a copy of this letter and the enclosed invitation have been duly dispatched to all nation-states and to the general public through all press media.

Thus with all conditions met so as to guarantee fairness, and in appreciation of your co-operative attitude for the peaceful settlement of this question, the Supreme Council of World Government hereby sanctions this de facto conference by authorizing its Co-ordinator the undersigned, to attend in humanity's interest.

GARRY DAVIS

His Excellency Mr. David Ben-Gurion  
Prime Minister  
Tel-Aviv  
Israel.

*Your Excellency,*

In the name of humanity, and to serve justice and equality the Supreme Council of World Government hereby authorizes your representative's attendance at the forthcoming Cairo Conference to discuss the institution of a "world negotiating body" as indicated by Col. Nasser, President of Egypt, in his invitation to all nations but Israel.

We enclose for your consideration copies of our correspondence to date with President Nasser regarding this question.

In the service of humanity,

GARRY DAVIS

*Co-ordinator.*

## ON STATE'S RELATION TO WORLD GOVERNMENT

His Excellency Sri Jawaharlal Nehru  
Prime Minister, Government of India  
New Delhi.

15th September, 1956

*Dear Mr. Nehru,*

We invite your close attention to the two enclosed letters as they bear directly on India's and the world's crisis regarding the possibility of war over the Suez Canal and other matters.

India finds itself in the anomalous position today of being the world's foremost "peace-making" nation with you as its spokesman yet with absolutely no effective method of *making* peace which requires *world* law.

Reference of the Suez question for instance to the United Nations after ten years' evidence of the effiteness of this so-called international authority, is full witness to the sheer impotence of the nation-state to *make* peace in the one world community. The potential of world war

necessitates bold and radical thinking, in fact, another dimension of thought as it were from the nationalistic or relativistic. History decides who has been capable of such. Your many statements about the need for World Government indicates your acceptance of the fait accompli of World Government.

India's Second Five Year Plan requires world peace as you know. The first duty of all State Ministers therefore is to pledge their prime allegiance to World Government in the interest of world peace and their own nationalistic program. Nothing less than the world law proclaimed by World Government can serve us today, in India or out.

We direct your attention as well to *VALUES* magazine being airmailed to you today in which is contained Dr. Natarajan's epic treatise "*Memorandum on World Government*" which, coming from this Jagat Guru's pen, warrants the serious study of all lovers of humanity and Ministers of State. For you personally, so alert to humanity's cause, it will prove an invaluable aid in such seemingly difficult problems as faces you in the Suez Canal dispute.

With kindest personal regards,

GARRY DAVIS  
Co-ordinator.

## ON WOMEN'S ROLE IN WORLD GOVERNMENT

Mrs. Indira Gandhi  
Prime Minister's Residence  
New Delhi.

*Dear Mrs. Gandhi,*

With appreciation and pleasure we read of your meeting in Indore where you stressed the importance of women taking a more active part in politics and education. It is especially important to us since you introduce into that participation a moral value which to date has been the exclusive property of religion.

The innate oneness of the human family and of its world community allows for the first time since the nation-state rose to power the harmonious blending of religion, or more strictly, the valid wisdom principles underlying all religion, and politics to give rise to a global politics based on spiritual or moral insight.

With the cancer of nuclear war threatening the entire human species, which is clearly a nationalistic death agony where, after two world wars, the citizens of the world are beginning to realize their oneness and that their particular nations do not and cannot represent that oneness, it becomes the most sacred right and duty for all of us, men and women alike to pledge our sovereign allegiance to the only socio-political mechanism, backed by the absolute moral authority of wisdom itself, which can truly represent ourselves as a corporate humanity and as individual, responsible, and morally-conscious human beings.

This mechanism must by definition be universal in principle, impartial in character, and global in practice. In short, it must be a World Government.

As the founder and head of World Government therefore, I am most happy to accept your support and co-operation. The full recognition of womankind can only be fulfilled through and by World Government. Thus enlightened women naturally find their place in its councils.

With kindest personal regards, I remain, as ever

Yours in one World,

GARRY DAVIS

Co-ordinator, WG.

## ON WORLD LAW

Mr. Earl Warren  
Chief Justice, U.S. Supreme Court  
c/o U.S. Consul General  
Madras - 2.

Dear Mr. Warren,

We are happy you have come to South India and most sincerely welcome you to the home of perennial wisdom.

We note with great interest and appreciation your reference to the force of law rather than the law of force determining Man's destiny at this critical juncture of world history.

The rule of World Law for mankind involves the dynamic synthesis of the highest philosophy and contemplative wisdom and the practical knowledge of sociology and economics, both treated scientifically or objectively. Man's purpose, in brief, must be equated with Man's biological necessities.

World Government is the absolutist vehicle actually formulating and practising this synthesis. In so far as it functions, it adheres to an absolute Justice properly evaluated for each given situation before it. In the case of stateless persons without passports, it sanctions and issues a World Passport. It represents Mankind's total interests in questions like the Suez Canal, authorizing its Mondialization, i.e., that it be publicly administered as a global co-operative corporation with Egypt holding an equitable portion of the shares in trust for its people.

Supreme Court justices and lawyers throughout the world seek and need a Constant of Justice which may be applied to cases arising in their jurisdiction. Legal precedents must equate with natural justice of an *a priori* character according to the science of wisdom or Dialectics known to sages, past and present. Your call for a "reign of law for Man" is grounded in unitive philosophy and psychology.

Yours most sincerely,

GARRY DAVIS

Co-ordinator, WG.

Exerpts : Raja Mahendra Pratap, 16 Aug.

Your leading article "Personality Cult" and second article "Racial Struggle" (WORLD FEDERATION, August) leads me to the following comments. Your use of the word "race" from the relative viewpoint I think must be clearly distinguished from the race of Homo Sapiens which is Mankind and which has an absolute and unitive character. Viewed totally or unitively, Mankind's so-called "races" become mere transient (and due purely to circumstances, seemingly opposing) tendencies or social phenomenas of universal natural laws, as waves rise from one ocean, but which are intrinsically and inherently of the human substance bound together *a priori* as one drop of water is water nonetheless whether in the ocean or apart from it. Seen thuswise, unity then transcends to the ultimate degree the seeming diversity. The drop of water distinct from the ocean quickly dries up as do so-called "races" of humans distinct from the general humanity. Man Itself when seen as a whole exposes the illusions of "Russian," "Indian," "Jewish," "American," "Chinese," "Brahmin," "King," or "Coolie," which can be considered as superimposed artificialities on the Reality of Life Itself.

As a teacher of the Religion of Love, you naturally fully subscribe to these principles of universality and unity. Then when you discuss World Federation, there seems to be a tendency to become relativistically-oriented which subtly contradicts the non-duality of Love Itself. If it is true that Love unites men being a common unifying factor throughout humanity, then it is equally true that *men are already united if they but knew it* because of the *fact* that Love exists. World Federation then becomes unnecessary and even a denial of the already-existent unity of mankind.

In my humble opinion, it is this duality between sound psychology or contemplative wisdom and political thinking which must be eliminated if the human family is to survive the nuclear age. This is the task of the enlightened as you say. We must state unequivocally through all communication organs that Mankind is One, that the world is *already* one, that common values such as Love, Truth, Happiness bind us one to another *here and now* in the eternal present, not in some vague future, and that because we are more than brothers and sisters, indeed integral parts of the same living, dynamic Life Process, omniscient, omnipresent, and omnipotent, that humankind will experience and does experience its communal and individual happiness in organic or natural co-operation with itself, that is, with its myriad integral parts much as the human body functions harmoniously as a unit.

The word 'Federation' of course is a political word without a spiritual or philosophical derivative. It is related to the concept 'organic' or 'natural' only as the artificial is related to the real. 'Organic' defines Man as a species as having systematic co-ordination. This systematic co-ordination can only be related to World Federation as the *latter* conforms to the *former*. But then World Federation becomes in reality a mechanism by which the natural and wholesome unity of mankind is first recognized and then duly represented. From *this* recognition and



representation will flow the proper institutions to serve all men for the general good.

Krishna, Buddha, Christ, Lao-Tzu, Narayana Guru were considered enlightened not because they had personality but because they were wise. Understanding fully the universal laws which determined relationships, both psychological and social, by means of the science of Dialectics, they rose above personality or their personal nature which dropped from them like the artificial shell that it is and became revered Teachers or Gurus of Mankind. To contend that they themselves had personality is not to understand their teachings. It is certainly true as you say that blind followers attach personality to such Gurus which merely reflects their own ignorance.

"All Gurus such as you mention—emphasize the essential unity of Man. They do not talk of separate "races" but try to abolish that relative concept. Narayana Guru... had as his motto: 'One of kind, one of faith, one in God is Man'."

GARRY DAVIS

*Co-ordinator, WG.*

## AN APPEAL FROM INSIDE AN ENGLISH PRISON

(WITH deep appreciation, we publish the following comments of a humanitarian for the moment imprisoned by our society, recognizing in the author that contemplative value which rises above society itself and which unites man and man as brothers in the clear light of the Absolute.)

"Is there not in each of us an imploring voice, a conscience, a feeling of guilt at our failure to achieve for ourselves, and those who follow us, a world of freedom; a world in which we seek, in equality with all others, that freedom which is unbounded by nationalistic prejudices; the freedom to live in understanding with all the peoples of the world?

"There must be many people who seek this highest level of freedom; ... people who shout in vain at the injustice and martial excesses of their national governments.

"And it is because there are many such people, all seeking this higher level of freedom, this loving understanding between man and man whatever their race or creed that the World Government has been formed."

C. M. B.

# False Government Vs. True Government

By TOLLEY HARTWICK

*Member : Supreme Council, World Government.*

## UNDER FALSE GOVERNMENT

**Who is it that is pushing us into Communism and War?** Not Russia

or Communist political parties, but

our own "capitalist" and other exploiters of human labour. Labour, of brain and brawn, is weary and worn from struggling throughout life for a bare existence, while parasites live out of and pile up billions of wealth extracted from Labour's production. Therefore, Labour is groping and reaching for **any** kind of an escape, communistic or whatnot.

2. Governments (politicians in office) have arrogantly seized "ownership" of all the natural resources provided free by Providence and required by every human. Consequently, to be on the earth one must pay tribute to such "governments," or **get off**. To be permitted to build shelter one must pay tribute or live without a roof. To produce clothing and food, water and fuel, one must pay tribute or go naked, starve and freeze. To produce tools, equipment and other "capital" or create a "job" for oneself and others, one must pay tribute or suffer confiscation. And that tribute cannot be paid with Labour's productions, but only with a so-called, but false, "money" which can be obtained only by **borrowing** in return for interest, and only from money-creating monopolies, banks licensed by "governments." Thus the human race is allowed no escape from enslavement (from underpayment for its production). Where, asks Labour, has gone that "**freedom**" provided by God, and ballyhooed by the economic royalists? Answer: To the politicians in office and to the scheming exploiters.

3. The birds and bees and fishes, the bears and rabbits and reindeer are still permitted to be on the earth free from



TOLLEY HARTWICK

# THE HOMES OF WORLD CITIZENS OF INDIA



*Wherever there is excessive wealth, there is also in its train  
excessive poverty, for where the sun is highest, the  
shade is deepest.*

W. S. LANDOR



levies of tribute, and therefore cannot be enslaved. No taxes, tariffs, dividends, interest, rent, profit, income, salaries, fees or bonuses can be extracted out of **their** productions. They know no unemployment; no struggle throughout life for needed shelter, fuel, clothing and food; no depressions or "Hard Times."

4. And when man likewise can regain that fundamental natural right to use the earth and to provide for himself, no other man will be able to enslave **him either**, nor live and pile up millions out of his labour. Labour will then ask no "government" nor any one else to provide communistic pensions, unemployment insurance, medical care, relief work, housing, crop subsidies, loans or charity of any kind. Let every government yield those rights back to man, and millions will fly from our unnatural, over-stuffed, overgrown, mad-rushing, unhealthful, unhappy industrial centres, to the hundreds of millions of acres of wide open spaces awaiting them, and produce homes, capital and jobs for themselves. Then no man will turn to Communism, not even in Russia. Did the Russian peasants not resist their communization desperately, right unto death? And would they not flee to real freedom now if they could, and if there were any freedom left in this world?

## UNDER TRUE GOVERNMENT

5. Therefore, let a **true** government stop levying tribute and penalising man's own natural efforts, and instead devote itself to **service**, but only to those citizens who wish to purchase the service at the cost, just as the post office produces service for its patrons. First, let it **apportion and safeguard units** of the **Natural resources** to all human beings who wish them, individually or in groups, charging them **merely for the cost of safeguarding those units** to them. Then let it **facilitate dealing and exchanging** among all producers, by providing roads, bridges, etc. (as now), so that by exchanging with one another they may increase their **variety** and their **volume** of good things; also, so that current perishing productions may be exchanged for future productions and thus enable producers to **store** the value of their current productions until times of disability or old age; let it facilitate exchanging that will be so

free-flowing that one may sell **his grain** in California and then use the same money received for it to buy an equal volume of grain way off in New York, thus gaining what is equal to **free-transportation** of his grain; let it facilitate exchanging so that goods may flow freely from areas in good years to areas in poor years, and the other way in other years, thus **stabilising wealth**. (As we have now).

6. Then the governmentally issued money to pay for producing, and representing, and being based upon and **backed by this exchange-service** (roads and bridges, etc.) (not mere unredeemed printing-press or pen-and-ink money) would serve as a medium of **storing wealth**, of **transporting wealth**, **stabilising wealth**, and as a medium of **exchanging wealth** for other wealth. Each beneficiary of this marvellous, unequalable governmental service should pay for the service in proportion to the amount of this money (exchange-service tokens) held, and in proportion to the length of time it was held. Under such a governmental revenue system only voluntary patrons of the service would pay, and pay only in proportion to service used. And no one could escape paying his just share any more than he escapes paying for postal service.

7. Moreover, under such a system no one could be enslaved. Every would-be schemer would instead have to give **his own** labour service for all the products he obtained directly from the resources, or give it in exchange to other producers. Therefore, with exploiting power over Labour undermined, schemers would not borrow false (unredeemed printing-press or fountain-pen) money to employ enslaved labourers, because they could not exploit the labourers to pay the **interest** for **any** kind of money. This would therefore end the business (racket) of creating and lending out fictitious (inflation) money to finance exploiters. Thus no one could become disproportionately rich. And on the opposite hand no labourer would need to borrow this false-money buying power in order to live, any more than do the bees, birds and fishes.

8. No schemer would seek to colonize or control foreign resources, because he would be unable to get more production from those resources for himself than his own labour expenditure enabled him to get. As a result there

(Contd. on p. 58)

# Pledge of Allegiance to World Government

Issued by the World Service Authority, WG Executive  
Post Box 109, Bangalore, India

Date.....

I, the undersigned, do hereby, willingly and consciously, declare myself to be a Citizen of the World. As a World Citizen, I pledge my prime and sovereign allegiance to the World Government, founded on the three universal principles of One Absolute Value, One World, and One Mankind which constitute the basis of a Common World Law. As a World Citizen, I acknowledge my World Government as having the right and duty to represent me in all that concerns the General Good and the Good of All.

As a Citizen of World Government, I affirm my awareness of my inherent responsibilities and rights as a member of the total world community of all men, women, and children, and will endeavour to fulfil and practise these whenever and wherever the opportunity presents itself.

As a Citizen of World Government, I recognize and reaffirm citizenship loyalties and responsibilities within the communal, state, and/or national groupings, consistent with the principles of unity above which constitute now my prime and sovereign allegiance.

.....  
*Signature of World Citizen.*

*Note:* The above is a copy of the Pledge of Allegiance form. Actual forms may be obtained at World Headquarters or through any Regional Co-ordination Office. (See list opposite page)

## STRUCTURE OF WORLD GOVERNMENT

World Government was founded on September 4, 1953, at Long. 68° 25' W., Lat. 44° 32' N. by Garry Davis under the spiritual or wisdom sanction of the Guru Natarajan, M.A., D.Litt. (Paris), etc.

Its sponsorship organ, co-ordinated by the founder, is incorporated as a Supreme Council, each man of which is a world authority in his field fully dedicated to humanity's service in accordance with the unitive principles of



foundation of World Government. Its composition is as follows :

Garry Davis :	Head Co-ordinator, (U.S.A.)
Guru Natarajan :	Spiritual Advisor, (India)
John Spiers :	Information, (Scotland)
Harry S. Jakobsen :	Technology, (Norway)
Bernard Malan :	Urbanism, (France)
Tolley Hartwick :	Economy, (U.S.A.)

*Note :* The place of birth is given as a socio-geographical diagnostic mark and is not to be considered in terms of the actual nation-state political structure.

The executive organ of World Government is the World Service Authority, Headquarters, Bangalore, India, under the direction of the Head Co-ordinator. Seven Regional Co-ordinators are authorized by the Head Co-ordinator to act as issuing agents for the official Pledge of Allegiance and the application form for the World Passport. All RC's are authorized to attest all official documents issuing from World Government Headquarters. Present RC's with addresses are as follows :

U. S. A. :	Mr. Ilsley Boone 767, United Nations Plaza New York 17, N.Y.
FRANCE :	M. Guy Marchand 208, rue Lecourbe Paris XV
HOLLAND :	Mr. Peter Troost Eendrachtstrasse 8, Post Box 443 Rotterdam
BELGIUM :	Mr. Edgar Gevaert Laethem—St. Martin
GERMANY :	Herr Alex Franke Neue Ansbacher 20 Berlin W. 30
AUSTRIA :	Mme L. Hainisch-Marchet Wien Hauptpost, Fach 128 Wien
INDIA :	Mr. V. S. Bhatnagar 11/2200 Lodi Road New Delhi

# World Advisory Council

THE Supreme Council has authorized the appointment of a WORLD ADVISORY COUNCIL of prominent and responsible men and women in all fields who, in achieving influential and worthy positions in their own communities have evinced a practical world citizenship and thus contributed to the general welfare in their own context. The composition of the WAC, to be completed, in alphabetical order, is as follows :

Isaac Asimov	Dr. Herbert Evatt	L'Abbe Pierre
Maharani Brinda of Kapurthala	Dag Hammarskjold	Adam Clayton Powell
Roger N. Baldwin	Oscar Hammerstein	Prof. Eugene Rabinowitch
Aneurin Bevan	Helen Hayes	Raja Mahendra Pratap
Dr. G. A. Borgese	Howard Hughes	Dr. J. B. Rhine
Chester Bowles	W. R. Huntington	Eddie Rickenbacker
Pearl S. Buck	Rt. Hon. Arthur Henderson	Eleanor Roosevelt
Dr. Ralph Bunche	Dr. Robert Hutchins	Morris Rubin
Albert Camus	Aldous Huxley	Bertrand Russell
Dr. Henry Seidel Canby	Tokutaro Kitamura	Walter Reuther
Stuart Chase	Max Lerner	John Nevin Sayre
Dr. Mary Tibaldi	Dr. Rammanohar Lohia	Prof. Arthur M. Schlesinger Jr.
Chiesa	Prof. Archibald MacLeish	Dr. Albert Schweitzer
Grenville Clark	Otto Tod Mallery	Robert Sherwood
Josue de Castro	Milton Mayer	Lillian E. Smith
Brock Chisholm	Yehudi Menuhin	Mirza Sohrab
Maurice R. Cosyn	Dr. Kari Menninger	Dr. Pitirim A. Sorokin
Le Courbusier	Pierre Monteux	Harold Stassen
Norman Cousins	Edgar Ansel Mowrer	Herbert Bayard Swope
Caresse Crosby	Joachim Muller	Dr. Arnold Toynbee
Rt. Hon. Clement Davies	Lewis Mumford	Dr. Harold C. Urey
Elmer Davis	Dr. A. J. Musste	Henry Osborne
Meyer Davis	Scott Nearing	Jerry Voorhis
Melvyn Douglas	Dr. Robert J. Oppenheimer	Frank Lloyd Wright
Israel Deguchi	Dr. Victor Pashkis	Lin Yutang
Katherine Dunham		( to be completed )
Indira Gandhi		

( Contd. from p. 55 )

would be **no wars** to control foreign resources (oil fields, for example) because every man would himself have to work for all he got out of those resources anyway, and that privilege would not be worth fighting a war about.

For free explanatory literature, write Tolley Hartwick, 901, Alice St., Miles City, Montana, or General Welfare Movement England.

# Monkey And Man

A Monkey sat watching the crowds go by  
And didn't know whether to laugh or to cry.  
A drunk with his hat and his clothes all awry  
With a hic and a whoop came staggering by ;  
The gangster who'd bartered his soul for loot ;  
The gambler, the pimp and the prostitute ;  
A woman all bent with toil and with care ;  
The tramp and the dude, and the man of prayer.

He viewed the saloons and the houses of shame,  
The low dens of vice and the gambling game ;  
The bank with its loads of rich golden store  
And the slums where there dwell the hosts of the  
poor.

He viewed the big factory, forge and the mill  
Where they make the weapons with which man will  
kill.

He saw it all round him with heart, sick and sore ;  
Next he looked on their wars, and could then stand no  
more.

He said, "Take me back to the land of my birth  
Where no greedy monkeys can own the whole  
earth ;

Where they do not have wars, nor a jail nor police ;  
And all receive justice and all live at peace.

Where such a mess came from I just cannot see,  
But I'm sure of this, it did not spring from me.

Go on in the vileness to which you have sunk  
But don't claim you sprang from the poor little  
monk ! "

W. H. BURTON  
Kingston, Arkansas.

# Stateless Love

Love knows no caste, nor creed, nor clan,  
Love mocks at nations' shores ;  
Love crosses oceans in one span,  
Love opens iron doors.

Two hearts—now timed to love's embrace—  
In separate nations' tomb,  
Unknown to each by time and space  
Yet both of Mother's womb . . .

Until by seeming chance they caught  
And held each other's eye,  
And in that moment nations sought  
To hide this strongest tie.

For love, unlimited and whole,  
Exposed the nation's plight  
By leaping straight from soul to soul—  
No passport in the flight.

For this is sovereign on God's earth  
And they who find its balm  
Unite as one in joy's rebirth  
To sing the mystic OM.

A dual path once marked in time  
With roses and with stone,  
Leads far and wide through many a clime,  
Past many a bleaching bone.

A struggle to become as one  
Despite pride's painful thorn,  
Leads straightway to the stateless sun—  
Love's gift to a new world born.

—GARRY DAVIS.

# World Postbag

**Hyderabad :** "Many thanks for your letter... As a World Citizen you may be laughing at what is happening in the name of Linguistic States. Caste and communal prejudices have yet to be rooted out of the minds of the people. Right sort of education and common National language alone can remove them. What can our beloved Prime Minister, who is one of the greatest men in the world, do single-handed in this respect? In any country selfishness is the root of all evils. Love of mankind with spirit of self-sacrifice is essential for Peace to prevail in this world, and attempts should be made to develop them. My humble wish is that your esteemed "VALUES" should constantly harp on this string in plain and simple language, so that uneducated and half-educated masses may know what is required of them for their country in particular and the world in general." —C. R. Rao.

**Mexico :** "'VALUES' is really fine and startlingly original and should wake people up if only it can be known to them. The world is an awfully big place and it is terribly slow and difficult to get people's attention because they have so many immediate distractions pressing them from all sides in their personal lives with the constant exigencies of trying to live and then when they have a spare half-hour they don't want to do any thinking! The publicity you made for yourself and your united world concept was the greatest anyone could possibly do!..." —E. B.

**Mexico :** "Received your 'VALUES' mag forwarded from NY, enjoyed it and most enjoyed the write-up on G. Davis and World Cit. From the articles by you and your letter I gather you have found something there you have been looking for. Greatest ever. Looks like we're all beginning to find the way. Only wish the world could..." —H. Harrison

**Paris :** "I knew from the press you were in India and I've enjoyed very much reading your letter to the Editor of 'Le Monde' when the French authorities didn't let you land in France. I think it was a very fine letter expressing in a very few words what many people in France thought about it... One thing is certain and my trip to Communist Hungary has only strengthened my certitude—the whole world moves, though very slowly, in this direction. In the communist block, the amount of personal freedom is becoming larger and larger from one day to another and so does the comprehension of the fact that the small production of the consumer goods might be left over to the private and co-operative initiative rather than to the State machinery far too heavy for this purpose. In the Western block at the same time the comprehension grows that the 'freedom' of the few has to be curtailed for the sake of the FREEDOM for all and that the heavy industry must become nationalised and even internationalised one day. Accordingly both blocks move pretty fast towards a meeting point and the only question which remains open is whether this inevitable meeting will take place prior to the third world war or in the ruins left behind by it. I

still do not give up hope that if we work fast we might prevent this catastrophe. I still believe that a global economy based on an international co-operative Bank might become the best *practical* platform on which all people and organisations of our ideas could meet.” —G. Maranz.

**Paris :** “I am overjoyed to learn that the Indian Government is opening a school to learn the science of Urbanism. I hope it will not introduce in it professors turned toward the past and imbued with petrified traditions, but rather turned toward the future and taking into account the social phenomena available. I thank you for sending *The City of To-morrow* to M. Saiyidain, with the hope that he will read it and take from it the conclusions which it contains. It would be really absurd if, in order to lodge the personnel of the factories which are going up in India, one constructs the garden cities which are spread out along the surface, necessitating the intervention of buses, and therefore, the construction of roads to be undergone. It would be a very wonderful demonstration for Nehru to make to the world in constructing a “Cite Heureuse” (Happy City) where salaries would be paid in well-being, security, culture, recreation, etc. . . .” —Bernard Malan.

**New Delhi:** “I got the issues of the magazine (*VALUES*) and found them of absorbing interest. I was, however, very much amused to read about your mental examination. Men of real genius, in the eyes of the world, are actually half-mad. I was very glad to note your unshakeable faith in your cause from the description of the World Government Headquarters which consisted of just a table with a typewriter sitting on it. All great men have started with humble beginnings. Your World Passport fills the vacuum in International Law which does not provide for those who wish to be free from being bound by man-made frontiers of nations. . . .” —B. K. Jain.

**Ajmer:** “There is no doubt that a World Government based on the universal brotherhood of mankind is necessary for the establishment of lasting peace on earth. But such a Government cannot come into being until all nations eschew violence and begin to think in terms of peace. We have consequently to strive and work for conditioning the minds of the peoples of all nations to ask peaceful settlement of all disputes whether national or international. The peace brigades of my conception would not be organized under any national flag but would be composed of all men of whatever nationality, who are prepared to dedicate their lives in the cause of peace. They would not function under the aegis of any Government established by law in the existing sense of the term, but would follow a code of ethics and morality based on complete non-violence. To begin with, therefore, we should have peace brigades in every country to tackle internal problems and disputes and these may eventually coalesce into a World Peace Brigade.

“I shall consider it a proud privilege to be associated with the activities of your ‘World Government’ organisation and shall keep you informed of the reactions to my plan . . .” —Hari Bhau Upadhyaya,  
Chief Minister (Ajmer).



**Lucknow:** "I was just glancing through a letter from Sri Churchill received this morning and was to draft an immediate reply and the next mail came forth with "VALUES"—to upset all the plan. I could not resist my curiosity and plunged myself into it and was quite engrossed into it till I swallowed each word thereof.

"Well, it was all 'meat' for me. I relished it. I liked it. How to express my feelings! . . . Your letter to world citizens is indeed a labour of high order. This must be universally acclaimed. History is on the march. So is mankind. And perhaps it would have remained so hackneyed a world as before but for you and your tribe. May this tribe increase!! Myself, soul and body with you, Mr. Davis!

"Dr. Natarajan's Memorandum on World Government is really pregnant with all that TIME today demands. It must make its readers wince. Any wrangling on this score would be a counsel of despair destined to usher mankind into a state of extinction and sheer dismay—bringing down the position to nadir, 'Nihil'.

"Mr. John Spiers' editorial note is equally emulating and I can see what he really is.

"I take liberty to thank you all for the self-less service you all have been doing for humanity. Money can be repaid but not what you few lovers of humanity have been venturing at despite a certain amount of adverse atmosphere here and there.

"I am also thinking hard of writing to Pandit Nehru with regard to the visa, etc. and recognition of our World Government and all that it implies . . . In Nehru, we have the world's greatest citizen and we should not air the impossibility of an outright approval of our whole business. His blessings we already have. His moral support is our chief article of spurt . . . Let us hope and pray for the best."—Saiva Darshan Lal.

## TO SERIOUS STUDENTS OF WORLD ECONOMICS

"PERMIT me to issue and control the money of a nation and I care not who makes its laws."

MAYER ANSELM ROTHSCHILD.

"I believe that banking institutions are more dangerous to our liberties than standing armies. Already they have raised up a money aristocracy that has set the Government at defiance. The issuing power should be taken from the banks, and restored to the Government to whom it properly belongs."

THOMAS JEFFERSON.

If you want to *understand* fully the exploitive and monopolistic money system existing in the world of present-day nations, write for Free literature to Tolley Hartwick, 901 Alice St., Miles City, Montana, U.S.A.

Mr. Hartwick is a member of the Supreme Council of World Government, economic consultant.

# INFORMATION ABOUT THE GURUKULA MOVEMENT

Inspired by the Guru Narayana (1854-1928), greatest recent exemplar of the non-dual wisdom of the Absolute, **The Narayana Gurukula** (an institutional Teacher-Disciple succession body) and its democratic counterpart, **The Yellow Fellowship**, form the Gurukula Movement which was founded in 1923 by Dr. Natarajan, the present Guru Head and foremost disciple of the Guru Narayana.

Under the motto "Of one kind one faith and one God, is man," this Movement is intended for all who seek in living terms the wisdom of the Absolute.

**Central Office :** The Gurukula, Varkala, Travancore, India.

**World Centre :** The Gurukula, Kaggalipura, Bangalore District, India.

**European Centre :** Institut Monnier, Versoix, Geneva, Switzerland.

**American Centre :** The Gurukula, Schooleys Mts., Long Valley, N.J.

The Gurukula Movement is not a socialized religious organization. It stands neutrally above all particular expressions of faith or ideology. It is based on a vertical personal relationship of the individual with the Guru as a living representative of wisdom. Membership of the Yellow Fellowship requires only the acceptance of the following principles and the sending of a token outright gift of one rupee or its equivalent in any currency, along with the signed pledge below.

## Principles of Affiliation:

1. Divisions such as caste and nation, attachment to faith or ideology, belief in deity or ideal, should not set up barriers between man and man, but should be understood and acted upon so as to promote integral human solidarity based on freedom, justice and fellowship.

2. A single kindly and generous attitude should be held in respect of all human beings.

3. The line of wisdom-teachers or Gurus of all times and places, of whom the Guru Narayana and his wisdom-successor the Guru Natarajan are true representatives in modern times has a high value for humanity.

4. Guruhood constitutes a moral and spiritual asset leading to the betterment of life and the increasing happiness of one and all.

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## Pledge of Affiliation to the Gurukula Movement

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